tinct from the animal, however this be a thing: exploded, not only by the Atomic Atheists, but also by some professed Theists, who, notwithstanding, might have an undiscerned tang of the mechanical-atheistic humour hanging about them. 2. If there be no plastic artificial nature admitted, then it must be concluded, that either all things come to pass by fortuitous mechanism, and material necessity (the motion of matter unguided) or else that God doth *awovpytfv* arravra, do all thinga himself immediately and miraculously, framing the body of every gnat and fly, as it were with his own hands; since Divine laws and commands cannot execute themselves, nor be the proper efficient causes of things in nature. 3." To suppose all things to come to pass fortuitously, or by the unguicled motion of matter, a thing altogether as irrational as it is atheistical and impious; there being many phenomena, not only above the powers of mechanism, but also contrary to the laws of it. The mechanic Theists make God but an idle spectator of the fortuitous motions of matter, and render his wisdom altogether useless and insignificant* Aristotle's judicious censure of the fortuitous Mechanists, with the ridiculousness of that pretence, that material and mechanical reasons are the only philosophical. 4. That it seems neither decorous in respect of God, nor congruous to reason, that he should *avravpy&v* a?ravra, do all things himself immediately and miraculously, nature being quite superseded and made to signify nothing. The same further confuted by the slow and gradual process of things in nature, as also by those errors and bungles, that are committed, when the matter proves